

「自由英作文」の指導について

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1. まえがき

事に臨んで自己の持つ思想や感情を表現するとか、日頃考えていることを理論的に表現するということは、英作文というものを一つの語法的な知識の習熟への過程としての単一な書法練習にとどめておくことによって決して満足させられないと思われる。日頃の英語学習においては、段階的に新出する語法の習熟のために時間の許す限り練習がなされてはいるものの、その事の特徴は、あくまでも断片的なものであって、孤立的な短文にすぎず、互いの短文の間には何ら相通ずる思想的な流れがあるわけのものではない。それは目的が違うのだから、それで良いわけであり、そのことについては決して異論を唱えようとするものではありません。ただ英語学習を続けて行く限り、新しい語法の習熟のため練習が続いて行くことは避けられないことではあっても、それと同時に、その練習の継続のあかつきには自由作文は可能であろうから、まだ未熟な段階において自由に作文を書かせるということが早すぎるのではないかと論ずる理屈はどこからも出てこないということである。

断片的な知識の学習と同時に、それから離れて、自分の思想感情を述べる練習もして行くことが必要だと考えられる。よく外人の前で、日本人は寡黙勝ちで、問われても羞恥心をことのほか持ち合わせている恰好をとるといわれているが、外人の中にはこれを評して、日本人の心理的特色に原因を見出している人もいる。我々の方から考えれば、問題はもっと外にあるといえるのではないのでしょうか。また、学習者自身にとっても、自分の学力の発表能力を自覚し、更に飛躍を期する原点にもなると思われる。

いわゆる和文英訳というものは、文章表現において必要な基礎知識を整理された形で、系統的に練習することを要求するものであり、その限りでは、基本的な語法を修得する点で重要な領域を占めるものである。これが応用されると、新聞の社説を英訳したり、手紙を英訳したり、論文を英訳したり、作家の作品を英訳したりするところまで伸展していくが、これらの作業で共通していえることは、たとえ、文面の真意を計り、心を付度するという共感の作用が介在するとしても、あくまで自らが考え自らが感ずることを自らの思想的な構造で自らの意見として表現するという自律性がみられないということである。つまり受動性に富んでいて、能動性がないということである。これは他人が与えてくれる他人の設定した思想感情の枠の中で他人に代って英訳するという条件の作業といえる。今、このことを批判しようとするのではなく、このことの特徴をよく見極めておきたいのである。

さて自由英作文といっても、与えられたテーマについて論ずる形式や、与えられた英文の作品の読後感を書かせる形式や、最近思うこと、感ずることを書かせる形式や、日記を書かせる形式等いろいろ形式があるが、その形式を設定して書かせる点では、条件付きでないといい切れないところがあるが、それにしても、自律性、能動性がある点では和文英訳とは大きな違いがある。

学習する生徒の立場から考えると、自分の思想感情を卒直に述べることができ、また一番関心のあることについて、自由に述べるができるという点で個性的である。この個性的な作文を読者に切

切と訴えて、読者に理解と賛同を求める域にまで運筆の技能を練磨するという段階は余りにも遠い理想かも知れないが、少くともその方向に学習者を指導することができるならば、学習者の学習意欲もののびと生かされるのではないか。またそのような練習を重ねて行く時には、いつか外人と話す場合に、自分の思想感情を伝達するのに大きな苦勞と逡巡は陰を薄めるのではないだろうか。

自由英作文にはしかし、和文英訳の基本的な語法の知識もなければならぬし、それ以上に reading や hearing の量がないことには、ましてや多くの外人と英語を介して話し合うという体験がないことには、そう簡単にできるものではないから、ここでいう自由英作文とは、学習者の現在までに習得している知識を使って、どのように自分の思想感情を表現するかという点にしばられてくる。しかしこのことでもって、自由英作文の必要性を認めないといった論拠は成り立たない。一体に人が論陣を張る場合、その人のそれまでに身につけてきた知識や体験の総括の中から整理されて表現されるのであるから、人によっては様々な論陣が見られるわけである。だから学習者は学習者であるが故に新しい表現、より個性的な表現といった自己研鑽を続けながらも、このような自由英作文を積み重ねて行く時、その効果は必ずあがるものと考えられる。

以上の考えによって、現在の2年生の学習者に自由英作文を指導したことをここに中間報告の形で述べてみたいと思います。

2. 指導の実際

現在の2年生が1年の時、秋に1回、冬に1回、そして2年の初夏に1回と、都合3回の自由英作文を課しましたが、1回目は作品の読後感を求めるもので、特に主人公について書いてもらいました。2回目は What I'll be という題を与えて、将来の夢を書いてもらいました。3回目は最近思うことを何でも良いから書いてもらいました。3回しか行っていないことについては、一つには度々行なっても大きな飛躍は望めないし、生徒を効果的に導くのにには頻繁にするものではないと考え、また一つには、それを読み、その書方の指導に時間がかかなりいるためでありました。3回通して、それぞれ課題が違っていますが、1回目は読書感想の形で思考の領域を限定したわけで、2回目はその領域の枠を外し、自分の将来という最も関心の強い事柄をどう表現するかをみたわけで、3回目は全ての枠を外して最近思うことを自由に書かせる場合をみたわけです。1回目は2週間の期間を与えて宿題の形で提出させ、2回目は約20分の時間を与えて、授業中に書かせ、3回目は2週間の期間を与えて、宿題の形で提出させました。こちらからつけた注文については、共通して言えることは、日本文を作ってから英作するということがなく、すぐ英語で表現することと、和英辞典で調べることをしないで、現在もっている知識を使ってともかく表現することでありました。また宿題の場合の1回目と3回目とは、他人に目を通して吟味してもらうことのないように注文をつけました。

さて1回目の作文は教材中に出ている Alfred Tennyson の Enoch Arden の retold 版を読んで主人公の Enoch Arden を通してその悲劇を論じさせたかったのですが、何しろ本校に入学して半年経過したそこそこの学力で、ともかくも思うこと感ずることを自分なりにまとめた形でどのように表現してくれるかが最大の関心事でありました。提出された作文をことごとく読んでの感想や特色は次のようなものであった。

I) 作品の内容については (おおまかに分けると)

a) その悲劇性に同情し感傷的に書いたもの	11 名	} 計 135 名
b) 主人公の自己犠牲的な生活を批判したもの	47 名	
c) 女主人公の生き方を批判したもの	38 名	
d) 第三者の Philip Ray の愛こそ真実だとするもの	16 名	
e) 愛の痛みとその永遠について書いたもの	13 名	
f) 全然感動を覚えなかったもの	4 名	
g) その他	6 名	

II) 表現の仕方については

a) 比較的簡単な文で書いたもの	35 名	} 計 135 名
b) a) の上に新しい表現の仕方を活用しているもの	63 名	
c) 複雑な文を取り入れて長文化しているもの	19 名	
d) and の多用で目障な書き方をしているもの	18 名	

III) 書き方について

a) 綴りの誤り	かなり
b) 時制と数の誤り	かなり
c) family と families の誤り	少し
d) 文中に大文字で書く誤り	少し
e) 過去分詞の誤り	少し
f) 冠詞の誤り	かなり
g) 行尾の単語を切る誤り	使用したものの中でかなり

IV) 思想のまとめ方について

a) 言いたいことがはっきりと理解できるもの	42 名	} 計 155 名 (重複者がいる)
b) 理路整然としているもの	29 名	
c) 感傷的に書いているもの	11 名	
d) 分析的に性格を論じているもの	15 名	
e) 詩的情緒をもち込んで書いているもの	13 名	
f) 他の作品との比較で書いているもの	8 名	
g) ありきたりに肯定的に書いているもの	40 名	
h) 物語の筋を追うだけにとどめているもの	7 名	

評価については、先に述べた通り思想感情をいかにまとめて書かれるかに関心があるので、評価は一切避けて、ひたすらに誤りの指摘と訂正、文の切り方、接続詞の適切な使い方の指導の方に重点を置いた。全体としての感想は思ったよりもよくまとめて書いてあり、当初抱いていたある種の不安は一切不要であることを知り、むしろ安堵し、希望をもった位であった。次に実例を少しあげておきます。全て生徒の書いた作文そのものを無修正のまま提示しておきます。ただし下線の施された部分は誤りの箇所を示すものです。

○ 男子生徒（肯定的な文で、簡明にまとめたもの）

When we talk about this story 'Enoch Arden' after reading, we, I think, are liable to do only pity Enoch Arden and Annie Lee for their sad everlasting parting. But the existence of another leading character, Philip Ray, we should never ignore.

Though these three were good friends and often played together, Annie, being very kind to both the two boys, loved Enoch better. Philip would not be able to have her love him as much as she loved Enoch. He felt sad and alone.

It was more than seven years since Annie and Enoch had got married, when he had the chance. He helped Annie who had lost her husband and was ill off, and proposed marriage. He could at last realize what he had long longed for.

I hope you will never criticize him severely in this respect. You may say that he took his old friend's wife and children in his absence from his desire, and that he must have had Enoch's possible return on his conscience.

But it is not right.

I believe that he was faithful to the friendship with Enoch. In fact, he was willing to support the brave friend's family vice him. He made the little, poor children grow up healthy and well educated. He really kept the friendship!

It must be Philip that paid for Enoch's costly funeral. The sad but strong heroic soul would be supported by his true, nice friend forever.

○ 男子生徒（分析的に理路整然としているもの）

This story has two remarkable points. One is Annie's act of sending a curl of their baby to Enoch. The other is Enoch's decision that he never to appear before the happy family.

about the first

I feel the beginning of an evil omen and tragedy, for giving hair to other person means parting forever or death. It foretells, I think, the darkness or tragic ending of the story.

about the latter

I can imagine several things from the passage; "He prayed to God to give him strength, and he made up his mind never to spoil their happiness...."

Especially, "He prayed to God to give him strength," expresses his true voice. He wanted not only to meet his wife, son, and daughter but also to insist, "I am really alive here." But he disappears before them instead of doing that. Feeling himself apt to go into Philip's house and cry to them, "I am living now," he might beg to God never to do such a thing. Returning from his house, his mind might be confused as much as roaring waves. Or seeing their happy and rich life, he might lose his confidence enough to support his family as well as Philip.

His conduct, not to show his figure before them, is very heroic, very beautiful, very provocative of tears, and very moral, if we read only superficially. I can't agree that. It is acting as his mind wants that makes him human like, if it result in failure. He is a gentleman who is only in the fictitious world. This is the reason I cannot but feel the plot of this story rather easy going.

I don't like a tragedy. Because in that kind of story authors can end it very easy with hero's or other character's death. The tragic veil often hides or wraps the humanity. But I cannot deny after reading this story I received some pure and clear impression.

○ 男子生徒(ものの見方が奇抜で、その分析は頂けないもの。誤りがとても多い)

Dedicated to Philip Ray, Enoch Arden and Annie Lee.
I elected Philip among three (Philip, Annie and Enoch). The reason is two. First I'm a perverse person. I thought almost pupils in my school would probably elect Annie or Enoch. Because nearly everybody like Annie or Enoch, and Philip is quieter than Annie or Enoch in this story. Secondly I think Philip is very fine people, but I'm not very fond of him. (The reason is going to be said afterward.)

In the first place let me give some facts.

1. Philip, Enoch and Annie remained good friends since their childhood, but Annie and Enoch were married. What I want to pay attention to is Philip didn't marry also after they had been married.
2. Philip had been born in rich miller. Since then he had been well-off.
3. Philip and Annie was married after ten years since Enoch had lost.
4. Philip buried him the little port had seldom seen a costlier funeral.

Now Annie and Enoch being married, Philip was little sorry. But as he had liked Enoch and he had known she loved Enoch, it is warmly that he congratulate them on their marriage. That is why he made friends with them after also their marriage.

For seven years since then he had been watching in warm heart. After seven years Enoch having his leg broken, Philip was surprised at the matter, was anxious about him, was sorry for him and his family. He was well-off, because he thought him to help. (I think if Philip had been poor, he would have thought him to help.) Enoch's temper soon flashed across his mind. And the more he thought, the more he couldn't give him his money. While Philip was puzzled what to do, Enoch had lost hospital and he had gone to China.

Hearing Annie have begun to keep her shop, he was very careful. For he had known that she quite knew nothing of shop-keeping. (By the way he was not married yet. That meant he yearned toward what Annie had been before marriage. That is why he couldn't decide to marry.) As soon as he heard Annie grew in need of money, he heard at last lost her baby. Philip went and consoled her as well as he could. But he never had his ambition. He was only gentle and honest.

The more their children grew up, the more he could not depart from them. Philip came to feel as if her children were like 'his child'. He loved not so much Annie as her children, but he didn't because to dislike her. Meanwhile her children learned to called him "Father Philip". Philip thought he and Annie should be marriage because of her children. Philip exprained to her that he needed for her children and he was able to keep them, but she didn't give way. At the end of his patience he exprained Enoch was dead to be persuaded her. But he didn't thought at heart Enoch was dead, he hoped he would live somewhere. Two was married at last. Since then they had been happy. After years they were surprised at the news that Enoch had been dead. Enoch was alive till recently, very recently. Philip heard to a widow. After Philip finished hearing it, he thought that I would not have been married. He would like to kill himself, but he could not die, for he was to keep the family that Enoch had left.....

I imagine that those who read the above feel it is strange. I thought Philip is a bad man at first, for Philip had been married to Annie while Enoch had been at sea. I thought more and more. Result I have that the reason Philip set himself to be marry is what he loved Enoch. That is, he did his best for Enoch's family as well as for him. That is why Philip is a good man.

My thought come to be inconsisted. Anyway, I wish to Philip is a very good. I'm not like Philip, for I dislike a good man.

I carried Philip to be a good man too far 'in my thought.

○ 女子生徒(横井庄一との比較をもち込んで肯定的にまとめたもの)

I think Enoch was really a brave man. After he slipped and broke his leg, he could earn money. He feared poverty for his dear ones and he was terribly anxious. How much Enoch was worried! He made up his mind to sail in the ship bound for China and make his family rich. Then he might feel it sad to live far-off from them. But he wished the happiness of them for a long time than the sadness for a short time.

On the far-off, lonely island, Enoch lived by himself ten years. He is a great man after all. However, is a man persevering enough to live alone such a long time? Usually he must die or go mad under the pressure of his circumstances.

By the way, Syoichi Yokoi, a Japanese soldier, hid himself in the jungle for twenty seven years. He lived by himself longer than Enoch. Though Mr. Yokoi is a hero, he isn't heroic as Enoch. Because, I think he had gone mad half in World War II. He only feared to be taken prisoner or to be put to death as a deserter.

In Enoch's case, he depended his life upon his love to his family and God. He surely dreamed the day with them came, and prayed to God every morning and evening. He didn't go mad because he could live in the love. But, even Enoch, could he persevere twenty seven years only the love?

But then, both Enoch and Syoichi are heroes lived over human's limit.

When he returned his village after ten years, he knew Annie had married Philip. He was not repayed for his long troubles. He was beside himself with grief. Enoch wished the happiness of Annie and his children, and not let them know of his return.

If Enoch had confessed Annie about him, he could have lived in his own home. If I had been Enoch Arden, I would have gone to Philip's house and wanted to live with his family. I love myself best in the world. If he had done so, Annie would have been driven to despair between Enoch and Philip. So Enoch knew what was good for them, without thinking of himself, he loved Annie so much. But if Enoch had returned richer than Philip, would he have done so still?

When he felt he was dying, he asked the widow to send the little curl to Annie. I can't understand that Enoch let Annie know of him, having passed away. Annie might be seized for what she had do all her life. The agony and sadness in her mind was very deep I think, because she could not help Enoch not to make a failure of his life. The sadness was deeper in her mind than the agony to know of his return. But it was natural that Enoch did so. He was strong, because he loved his dear ones at any his own cost.

○ 男子生徒(愛の永遠について簡明にまとめたもの)

I think this story shows delicate human relations though it may be read several ways. Particularly Enoch's mind is written out.

Enoch slipped and broke his leg. It is not too much to say that the health of body is a fisherman's life. So he could earn no money. While he lay ill in bed, other fisherman robbed him of his business. So he was very glad to agree with a captain. Then if he had had no families, he wouldn't have sailed for China. But he was a man among men. He must have thought that he had a wife and a child to support. When he told Annie of the voyage for China, she felt very sad. He knew how sad and lonely she was, but he dared to think nothing

of it. How manly he was! Every thing had hardly got ready when he went on the voyage. While he had been living on a far-off, lonely island, what did he think? Perhaps he always thought of his wife and child, and was looked forward to the time when they could live together. But when he returned to the little house where he had left Annie, he was disappointed. And when the widow told him how Annie had married Philip Ray, he realized that he had better have given up his hope. I think that he gave up everything, not because he was very poor, but because he loved Annie very much. He kept his secret from even Annie until he felt that he was dying. He was too gentlemanly, I think. Maybe Annie loved him still. I wish Annie had never married Philip. But, it is not surprising that he should have married because she had two children. Enoch showed me that love can never die.

○ 女子生徒(巧みな引用を入れて、愛の本質を情緒的にまとめたもの)

I would like to write about Annie. Because she is a woman and I think lots of things about the life style she lived by. I think, in three people who are on this story, Annie and Enoch and Philip, Annie is the one who changed her mind. Enoch loved her from the beginning and to the end and Philip also loves her even after she was married.

But Annie who loves at first Enoch better than Philip, makes the happy family with Philip. And when I read this, I became to think about love. What was the feeling that first Annie felt with Enoch? What was love? (which she thought it was love.) If I borrow the John Lennon's word (you must have known him) 'Love is wanting to be loved'. I think it is fact in a point of view. Then if the person whom one loved was dead, or missed, is there still love? Can one keep loving without an object? I think it's impossible. I think love is robbing more than wanting. If you love somebody you will understand the fact, love is robbing than wanting. (I'm not old enough to say such a thing.)

If you love somebody you would think that you want to know her (his) everything, about his past and future and that you want to possess him.
(Love has such a sad character.)

Hesse said that the important thing is to love and not to be loved. I think it is fact. But Annie got the love of Philip. Annie's mind floats like a candle in the wind, and Philip covered the candle with his both hands when the rain set in. How Annie was glad with her two children! Maybe Annie could not help becoming to love Philip. Love with no object than love of today. That is the sad character of the love what is an expression of human's life. But there are exception, like love of Mother or love of God. I really wonder of those

loves. But if I'm going to love somebody I want to love like that. Cover one's everything and forgive one's everything like the sky upon his head.

---First when I read this story, I thought Annie impatient. But when I became to think more about love, now I think I could catch the essence of love. Maybe my thought is very self-complacent and having no unity. But I think it was very important for me to have a chance to think of 'Love'.

以上は1回目の実例を6つばかりあげたわけだが、これらを含めて全体的に言えることは、何とか考えていることを伝達しようとする前向きの姿勢が察せられることである。

2回目の作文は、この前向きの姿勢をさらに進めて、授業中の教官の眼前でいきなり書かせてみた場合をみようと思図したわけです。今回は What I'll be という題を突然与えて約20分以内に時間を切って書かせるのだから、日本語を先ず作成してからとか、和英辞典、英和辞典を使用するとか、時間をゆっくりかけて構想をねるとか、そういった作業が一切認められないわけです。もっとも、1回目も3回目もそのような作業はしないように伝達はしてあるのだけれども、何しろ、作文する場所が教官の眼のとどかない家庭であるから、真実のところはわからないわけです。それにゆっくりと時間をかけて作文し、その上、推考の余裕も与えられていたわけです。しかしこの2回目はそういうことが許されず、生徒はぎりぎりの状況におかれているわけで、必然的に英作文の作業は瞬時になされねばならず、一旦書くとなると、日頃考えていたことを書く外なくなってきます。これによって期待されることは、ありのままの学力が集約されて提示されることであり、瞬時に英作する作業が半ば強制的に育成されて行くということでもあります。これは次の段階として考えられる自由な speech への approach の一つでもあります。

2回目の作文は、20分のうち最初の5分間位は思考の時間とみて、残りの15分間位で書き上げるものと一応の時間的な配分を考え、その15分位で各行少くとも10語位の語数を使って、15行以上書いておれば、行数としては妥当なところだとしました。これに内容がもられておれば満点として35点を与えることにしました。内容があれば、思想がまとまっておれば、1行につき2点ずつの平均的な配分で一応の評価の規準ができるのではないかと考えたわけです。もし語法上の誤りとか、綴りの誤りとかがあれば、1点ずつ減点して行くことにしました。これによって調べた結果は次のようなものでした。

0点	1～5	6～10	11～15	16～20	21～25	26～30	31～35	計
8名	13	27	30	24	17	14	2	135名

(注) 満点の得点者なし

成績がかなり悪く、50%以上の得点者は全体の半分もない結果がでましたが、この調べ方を少し説明しておきます。15行以上書けるものとして、その数を前提にしたので、仮に10行しか書いていないとすると、この生徒の持ち点は5行分少いことから、20点が与えられます。この20点の持ち点から誤りの箇所1つにつき1点ずつ減点して行きますから、仮に誤りが13あれば最終

的に7点の持ち点に減少してしまいます。そこへ読後感の得点の加減が加味されて、7点が10点になったり0点になったりします。このような採点法は誠に機械的であって、評価の名に値いしないかも知れませんが、点を付けるとすればこんなところではないかとも思われます。1回目の作文は、とにかく誤りの減点は一切しないで、自分の思想感情をともかくとまて表現できれば良いと考え、多分に肯定的な見方をしておりました。今回は点を差し引かんがための減点法であるのでかなり厳しい採点となってしまいました。しかし考えてみると、いろいろな条件を置いての作文であるから、本当はこれが真の姿なのかも知れません。とにかく1回目と2回目とは大きな違いのあることが明確に判ったわけです。次に2回目に課した作文の実例を数例あげてみます。いずれも1回目と同様に無修正のまま、生の文であります。下線を施した部分が誤りであって、減点の対象とされたところであります。ここに印刷された行数と原文の行数は必ずしも一致しておらず、筆記体の原文に対して印刷体のそれは活字がつまっていくなせいで、行数は少なくなってきます。

○ 男子生徒(行数15。持ち点30。誤りの減点5。内容の加減0。得点25。)

I cannot tell what I would like to be. I have not come to that conclusion yet. As a child in the elementary school I dreamed a comic writer. I would spend all my own money spend on many comic books, compose comics myself and show my classmates them. But the more old I grew the less I was interested in it. Last spring when I entered the senior high school attached to the Department of Education of Kanazawa University, I had no hope and dream except to enter what is called "famous university". I live in boarding house now, and every Saturday I go back my house in Komatsu. My parents often say to me, "What are you going to be? Our village people often talk each other the same thing." Hearing it my heart sinks deeply.

○ 男子生徒(行数17。持ち点34。誤りの減点5。内容の加減0。得点29。)

If someone asks me, "What are you going to be in the future?" I can't help at present replying, "Oh, I haven't decided yet." This question is so serious that I can't (or mustn't) answer too quickly. In fact it is better for us to choose the course, at least in the university, earlier. But it is also very difficult to choose the job to devote my whole life in.

As is often the case with today's students, I'm afraid I have spent my school days without thinking what I'll be in the future. I'm ashamed that, for I think it is necessary to possess a great big hope in the future in living as a real man. My father often says to me, "I don't care whatever you will be when you graduate from school, but never be a man of such a trifle job like me. Get a job worth devoting your life as a man."

I'm much impressed by the words, and feel that I must be a great man.

I must study harder, and make my parents delightful.

- 男子生徒 (行数 18。持ち点 35。誤りの減点 16。内容の加減 0。得点 19。)

First of all I will tell my childhood. As you know I am no longer a child as I am going on seventeen in this summer. When I was a little boy, I would have liked to be a policeman. The uniform was charming. Next, I wanted to be a pilot, this is a Job that all the boys want to be. Next, driver of the streetcar. It was already disappear from Kanazawa. And now, I want to be a judges. Lawyer is a high society in America, but I don't like it because it is tend to be a money maker.

The day before yesterday a newspaper purpose of political advertisement was put into my house. It said that Prime minister Kakuei Tanaka said a teacher of public schools and jr. high schools must be a very able man, not High School teacher and professor, and so he decided to give a good salary to them. And he also said a teacher of public and jr. high is more valuable than a judges!

But I never care about it. Because I think that a judges is one of the most important works in the world. And also I want to be a honest man not like Mr. Tanaka.

- 男子生徒 (行数 16。持ち点 32。誤りの減点 8。内容の加減 0。得点 24。)

I thought I will be a biologist when I was elementary school. Because I was much interested in insect. But as I grew up, I became interested in mathematics. I think it very strange for one who like biology to become interested in Math.

Now I'm still interested in math, and want to be a Kentaro Yano. But as a matter of fact I can't get high marks in examination of math. So I gave up becoming a mathematist and are thinking of a doctor. Medical science is relative to biology a little and I was weak when I was a little boy. (In fact I'm not very strong now and often catch a bad cold) Perhaps this determination of becoming a doctor won't change.

Nowadays the department of medical science is hard to enter, so, if I don't change my determination, I must make a great effort.

- 女子生徒 (行数 18。持ち点 35。誤りの減点 5。内容の加減 0。得点 30。)

To say what I want to be is a difficult problem for me. I was interested in many things and tried to do various kind of thing fitted me best. For instance I am joining 'Bungeibu' and write some poems and novels. I love to do such a thing, of course. But is it what I can say 'What I will be'? Do I have enough ability to write? Or do I like to write something so much? When I think in this way, I always miss my plans of the future. Maybe in a few years, I must decide my course, which means what department of university I will go. And all I can do now is to study hard, not only study for entrance exam, but study for myself, including reading or joining a club. Though I can't find out my way, I can say

following things: I want to be a kind person as kindness is one of the best quality of human being.

- 男子生徒 (行数 15。持ち点 30。誤りの減点 9。内容の加減 0。得点 21。)

I am still not quite sure about my future. I have not yet decided what university to go, either. There are too many things for me to do. Sometimes I would like to learn history, sometimes to study political things, sometimes to be a scientist, sometimes to be a man of letters. But I think as this. Whatever I'll be, I would like to find something in my work. I thought I will be a businessman in my childhood, but now I don't. Probably, I will attain an academic job. When I was in junior high school, I thought I will be a professer. Now I think I will be a professer, or a teacher of a high school, or a journalist. It is not quite sure that I will be one of these, but it is fact that I am interested in these jobs. Sometimes I wish to study and teach in a university, and sometimes I wish to watch this society as a news reporter. I don't think I'm so good at mathematics or science, rather, I think my character is for those jobs. By all means, it is my wish to do my best in my work.

- 女子生徒 (行数 17。持ち点 34。誤りの減点 8。内容の加減 0。得点 26。)

It's hard for me to tell what I'll be in the future. I don't know what is important and what is the truth and what is the purpose of human beings. I'm an 'innocent child sharp as a knife'. (That's what Bernie Taupin said.) I wish if I could understand myself like French poet Rimbaud did. He began to write poems in early age of sixteen and I think he is one of the greatest poets. He looked deeply inside of him. And tried to understand what he was and what the world was. I hate the people who live their lives safely as if they knew everything. They know nothing.....and so do I.

History flies in river of times like an airplane without a radar. I don't know where they are going. And I can see small spot soon fading away--that must be me. Oh, I must not turn my focus off, for I have to do now is to correct my answers of English examination to be called a "good girl"!

- 女子生徒 (行数 15。持ち点 30。誤りの減点 9。内容の加減 3-2。得点 22。)

I sometimes think what I'll be. I have many, many thought. One is to want to be an actress. This thought usually comes out when I watch television. Whenever I saw my favourite actor, I wish I wanted to be his opposite person. This is a very simple, useless thought and when I look my face and body in a mirrer, I give up this thought. The other is to be a doctor, of course very, very good doctor. I'll cure illness,

study more harder and be a good doctor. But dream! Dream! I must give up this thought, too. Because I can't understand the lesson of the science. Science is important to be a doctor. So, I have nothing what I'll be now. But I think it is enough for me to live merrily although I don't have much money. Do you think so?

1回目の自由英作文を課した時は、いろいろな注文を伝達するのに口頭で行なったため不徹底な点があったかも知れない。2回目のそれは、短時間で書く条件が厳しかったことは否めないにしても、1回目と比較して減点法による採点を評価にしたこともあって、成績は良いとは思われなかった。3回目は注文の伝達を宿題用紙に明確に印刷して渡すことにして徹底を計りました。そして3回目の大きな特色は課題を一切設けないことでした。3回目の自由英作文の宿題の注文は次の通りです。

○提出すべき宿題

自由英作文 課題は最近自分として感ぜられること、思うことなら何でも良いです。次のような条件をつけますから、守って下さい。

- ・辞書はなるだけ使用しない。やむを得ない時にのみ使用。(目的は自分の現在もっている知識をどのように生かして表現にまでこぎつけるか、その技術を練習するにあるから)
- ・日本語での原文は作らないで、いきなり英文で表現すること。
- ・ゆっくり考えて作るのは比較的易しいわけで、そうしないで、なるだけ時間をかけないように努力すること。
- ・既習の知識は使ってみないものにならないから、どんどん適切に使用すること。
- ・提出期限は7月15日まで。
- ・2行毎に書いて、レポート用紙3枚以上のこと。
- ・題目をつけ、氏名、組、番号を書くこと。

これによって、生徒が現在何を関心の的にしているかがある程度わかるし、その内容から、ものの考え方、感じ方も多少なりと伺い知れる面白さがあります。次にその提出された自由英作文の題目をあげてみます。

Friendship	13名	A Good Friend	5名
On Writing	2名	My Hobby	5名
On Reading	7名	Springtime of Life	
What I Think	9名	English	
What I Am Thinking Recently	7名	After Looking at World Cup	
The 1st Term Exam.	3名	Since I Knew the Result	
No Title	17名	of.....	
		Feeling from the Account	
		of a War	

My Future
 Vanishing Japan
 Thinking in Logic
 Loneliness
 My Purpose of Studying
 On Spending a Holiday
 About My Life
 My Pet
 My Belief in Religion
 Disappointment
 What Will I Be Doing?
 I Wish I Were.....
 The Great Force of Nature
 The Summer Vacation
 On a Club
 My Opinion
 Playing Badminton
 Around My House
 What I've Felt Recently
 Conquerers the Last Ten Years
 Nature
 A Happening
 Feeling through Club
 Activities
 On Music
 Television
 The Sea
 I'm Sixteen....
 About the Singing Contest of
 the Boarding Student's Songs
 I'll be Seventeen....
 My Way
 Thinking Lately

About My Life
 Death and Life
 Last Week
 Flowers and Trees
 On Gasoline
 Because I Like It
 Please Help Me
 My Fresh School Life
 About the Educational Trip
 What I Can't Understand
 Unwelcome Thing and Welcome
 Thing
 The Various Thoughts at
 Midnight
 The Purpose of Our Travel
 On My Way Home
 What I Think on My Birthday
 On Travel
 To Speak Frankly, I'm Blue Now
 My Life of Senior High School
 My Dream
 Science and Nature
 Making School Papers
 Valuable Things for Me
 How to Spend This Summer
 About 'Father'
 Election
 What I Have Noticed
 A Car
 Psychological Nonsense
 Silk Road and Orient
 I Am a Movie Lover
 History Repeats Itself

以上の題目を見ても、関心の対象は多岐に渡っていて、語法上の誤りや、綴りの誤りが少々目障りではあるが、内容が興味深く読めたことだし、中にはこんな深い洞察をするのかと感嘆するのもあったし、情緒豊かに書くのもあって、所期の目的はかなり果せられているような感情にとらわれました。しかし1回目のⅡ)表現の仕方、Ⅲ)書き方、Ⅳ)思想のまとめ方の点からみると、大きな飛躍があったとは考えられないし、2回目と同様、語法上、綴り上の間違いが依然としてあるので、この方面のこまかな指導が今後執ように反復してなされなければならないことを痛感しています。

1回目から3回目までの自由英作文を通していえる特色は次のようなものです。

- ・時間を極端に制限して、いきなり書かせると、それなりの英文しか書けず、内容も感覚的で、深さに欠ける。また数行しか書かないで放置するものもでてくる。
- ・思考の時間を与えて、推考させると、論旨のしっかりしたそれなりの英文が書ける。
- ・数と時制、冠詞の問題は簡単に克服できる問題でなさそうである。

・内容的には題材と視点が多岐に渡るので面白い。個性がでる。

・書くことの指導において、無限の余地がある。

次に3回目の自由英作文の中から、手当りに数例をあげてみます。いずれも無修正のままの原文です。ただし下線の施された部分は誤りの箇所です。

○ 男子生徒(胸にぐっと訴えるものがえがけている)

No Title

On my way to school I meet two little children I saw them every day at one place. One is taller and bigger than the other, and seemed to be older. The bigger always walks with his hand on the shoulder of the smaller's. They both are very charming, and always smile when they look at me.

It was cloudy and sultry today, but I saw them going to kindergarten with the same yellow umbrellas. So I understood that they are brothers. A thought crosses through my head whenever I saw them; I would like to be a little, charming child. I may be thought that I am foolish, and laughed at. But I cannot help thingking I am too old when I am compared with them.

And at the same time when I think so, I remember one hap-pening. It is about the girl who is approximately as old as they. It was the last year's summer. I went to school as usual. And when I came to the gate, a Toyota Stopped there. The door opened and a girl got off the car. I thought how pretty she was when I looked at her face, but the mere sight of her legs surprised me very much. Her leg was...her leg was ...hers was--made out of wood! She smiled at me, too. And she began to walk slowly before me. She walked rolling her body, arms and head. She walked so slowly that I could not but excel her. How could I excel her? I tried to walk as slowly as possible, nevertheless I could walk faster than she. My face turned red and blood streamed down my cheeks. At last I exeled her, and my eyes were filled with tear.

There are a lot of children who had unhappiness. But I can not say the difference between healthy brother's smile and the girl whose leg is made of wood.

○ 女子生徒(俳句作りの情熱と俳人への願いが切々と綴られている)

My Hobby

My hobby is composing haiku poems, and many of my friends know it now. Though friends are needful for us, hobby are not only needful, but they can be our pleasure all my life.

When I was in the sixth grade of my elementary school, I became a member of the haiku poem club. It is first that I have had a connection with haiku poems, and from the time I have been thinking I would make composing haiku poems my hobby

of all my life. But thinking about it now, I might have a great effect from my mother like many other things, because she likes composing haiku poems.

Of course I didn't become to like a haiku very much only because I joined the club, but because I taught about a haiku by the teacher, and I always contented my haiku poems with Miss Ikeda. We used to compose haiku poems, and next time we attend a meeting of the club. In the meeting we marked some poems which we liked, and Miss Ikeda's poems and mine were often marked much.

During the summer vacation of the year, I visited ten monument of Basho Matsuo. They stands in Kenroku Park or beside the Sai River Big Bridge or some Shinto temple or some Budhist temple. And I was surprised that they were not taken care by anyone.

I have composed haiku poems a little since I entered a junior high school. And last October my haiku poem was chosen the best haiku poem of many poems of senior high school students in Ishikawa prefecture. But I owed much about it to Mr. Taketani.

Now I would like to be a haiku poet. Though it is good to live in Tokyo and to compose haiku poems, I would like to live in Kanazawa and to study many famous haiku poets in Kanazawa.

The journey to Tohoku will make me happy because I can visit some monuments of Basho.

○ 男子生徒 (数学的理論の疑念と思惟の過程が論理的に書かれている)

Thinking in Logic

After the test, I have begun to read books of Mathematics. I am thinking of formal logic. I have found an interesting thing. It is whether the proposition that $x=y$ and $\forall x \forall y \ x=y$ are equivalent is true or false. First I thought that if $x=y$ was true, $\forall x \forall y \ x=y$ was true, if $\forall x \forall y \ x=y$ was true, $x=y$ was true, so $x=y \Rightarrow \forall x \forall y \ x=y$, and $\forall x \forall y \ x=y \Rightarrow x=y$ were true. $x=y$ and $\forall x \forall y \ x=y$ are therefore equivalent. But despite of this it seemed to be false. Because if it is true, it makes the set theory contradictory. I sat up to think about this and read the book named the elements of Mathematics the set theory chapters 1 and 2 written by Nicolas Bourbaki. At last I found how I was wrong. When I hypothesized $x=y$ was true for the purpose of proving $x=y \Rightarrow \forall x \forall y \ x=y$, the theory changed into another theory and $x=y$ became an explicit axiom. I felt $x=y \Rightarrow \forall x \forall y \ x=y$ was true because of the method auxiliary hypothesis. I believed $A \Rightarrow \forall x \ A$ was always true in every theory. (A: a proposition) But in another theory, the letter 'x' is in the explicit axioms, so it is impossible to prove $\forall x \forall y \ x=y$ by

means of syllogism. Because whenever 'x' is in these, $A \Rightarrow \forall x A$ is not true at all. The letter 'x' must not constant!

I shall explain the reason if $(x=y) \Rightarrow \forall x \forall y (x=y)$ is true, the set theory is contradictory. As follows.

A true proposition is called theorem. The proposition which, exchanging the letter 'x' for another letter, a theorem changed into is a theorem too. Besides $\forall x \forall y x=y$ doesn't contain 'x'. Therefore $(y=y) \Rightarrow (\forall z \forall y x=y)$ is true ('x' is changed into 'y'). As a matter of fact $y=y$ is true, so $\forall x \forall y x=y$ is theorematic owing to syllogism. The set theory is stronger than formal logic and in the set theory $\exists x \exists y x \neq y$ is a theorem so that the set theory is contradictory. ($\exists x \exists y x \neq y$ and not $\forall x \forall y x=y$ are equivalent.)

I think that the proposition is not true instead of false. Many of us can't tell not true from false, and seems to believe not true and false are the same. Strange as it seems, a proposition is false because the negation of it is true. A proposition is not true not because it is false, but because neither the negation of it nor it is true. On stores of books it is written that not true and false are generally the same indeed, so some feel inclined to believe carelessly, but false is different from not true. Though formal logic is from human intuition, some of us think it is far from their thought. For example, because $x=y$ is a explicit axiom, it is the relation only between the letter 'x' and 'y', so exchanging 'x' from another letter it must not be proved true. It is natural that $\forall x \forall y x=y$ should not be proved either.

Human intuition have been civilized and became formal logic so that it is bad to hate logic too much. But we must get rid of careless intuition logically. This is the better way to master mathematics.

○ 女子生徒(外人の眼を通して、忘れ去られようとする日本の良さをふりかえってみる)

Vanishing Japan!

I am very fond of walking to see an exhibition, though I am but a poor hand at understanding it.

Two years ago, as I was a junior high school girl, I saw a curious exhibition. It was opened by an American artist in search of old Japan. He was a professor, Kanazawa Institute of Technology and author of the book "Vanishing Japan". I was very moved and shocked to see his sketches and photographs, so I shall never forget seeing them. Because American as he was, he found the beauty of old Japan which all of us have forgotten one after another with his clean blue eyes. The beauty of old Japan, for example, an abandoned school, kuruwa houses, obon-Kyoto, or forgotten tombs...etc. I'm sure he likes Japan as several times as some of us Japanese. He would spend a lot of time to paint beautiful pictures which we could always do so if we want.

When we are walking along a narrow street, if we can hear the tone of a piano or a tuzumi, how comfortable we are made! We must endeavor to keep up with the foreign countries, but we should find out a merit of Japan without depending upon the foreigners!

○ 男子生徒 (幼少時代を回想しただけでも時代の激しい推移がわかり、懐旧する)

Around My House

The road around my house was paved recently. So we are no more troubled by the dusty summer road or the muddy road and a lot of pools in rainy season. It must be a good thing for us, perhaps. But I felt a little sorry for it, too.

Our family came here, Arimatsu, about nine years ago, when there aren't a lot of house here. All I could see around my house was rice field, and I could see the Hakusan mountains in a fine day. I often played, running along a little path, with our dog. In Summer at night, I can hear the sound of flogs; noisy as it was, I felt as if it were a good song. In Autumn, we played baseball in the rice field after harvesting. And in Winter I used to ski there.

But houses began to stand, and our town was changing. The change was surprisingly fast. Many houses has been built and our house is now surrounded by buildings. The more houses stand, the weaker the sound of flogs became. The path has been improved again and again and the stream, too. Some plants, growing beside the ways and streams, were all the more reduced for that. At last, as I told at the top of this report, the road was paved, so that we can no more see what the place was, in today's this town. Many wonderful and attractive things, such as firefly, fish, flogs, and insects has all gone out. I often remember the scenes of here and there around my house.

I, however, think I was happy because I was able to live in such a good place in my childhood, and because I could see the change of the place around my house.

I have found the beauty of nature because of my experiences I told in this report.

○ 男子生徒 (科学の必要性、科学と自然の関係を周囲の具象を通して洞察する)

Science and Nature

I am surprised to see the progress of the scientific civilization in these days and to feel its power which contributes a reasonable function and happy life to the society and individual. As a matter of fact we can get a comfortable circumstances by means of science machine. I live in samll village far from Kanazawa. In old days the villagers, when necessary to go to Kanazawa on business, had to walk there in two days, but now in no more than an hour by car. Our villages under Mt. Hakusan are known as a part which snow falls very much every

winter, and are very cold. Though the people who lived here a century ago had to put up with uncomfortable feelings which snow and coldness cause. Nowadays as various devices to warm the full of rooms or at least a man's body becomes better and more useful, we need not suffer the winter days. I should not limit the matter such as this. I cannot but think that there is nothing in the world which does not depend on science and that nothing can have actual form without science.

Science, on the other hand, have separated modern people from nature. It not only brings us to a delicious life easily but also comes into the relation between human race and nature, which is broken. This fact had been never brought before the public eye, until pollution was on every tongue and became a world's affair. Since then people always compliment of bad points of scientific civilization, saying that if men keep increasing the science manufacture in these ways, they will disappear.

But natural circumstances was not always of much convenience to us. Nature in danger of which we should be afraid as well as is thing which we should love. Science has prevented us from being stricken by nature. Even if we return to the nature, after throwing our civilization, nature will never accept us without doing more harm and giving a great amount of troubles to us. To make the long story short, we need science. We cannot do but invent it to grow it earlier or later. Science is not different from nature. It is the result we made up with many possibilities which was found out in nature. Scientific civilization can be called the second nature, which is made by human brain and hands. The first nature which we usually call and the second nature which is science necessarily go through. When one defeats another, there always happens....

○ 男子生徒(読書の必要なことはよく承知しているが、なかなか思うように読めない)

On Reading

Reading is very important to men, especially to us students. This passage is often used in speech or something like that, and even the textbook of English contains similar one. I think so, too, not knowing exactly why. And since I entered this school, I've been trying to read as many books as possible. The number of books I read during this term of one year and a half may amount about forty, not so many but not so few.

In fact, I've bought plenty of books. I can't remember how many but am afraid I have left once or twice as many books as I've read unread. That amounts a very big loss, and I should read them all. We tend to think so. I'd like to say, however, I should read them if they are useful to me. For all the books

that I bought, or that I may come across in future are not useful. Almost every time I buy a book, I've got interested in it, but there has to be some exceptions. Some books are very tiresome and of no use in spite of their first appearance in the shelves at bookstores, and some that I bought not getting much interested in, or at random are very interesting and very useful to me.

The best example of the former is the book of natural science such as physics and mathematics. I've bought a couple of physics ones and five or six mathematics ones, and all but one of the latter remain unread in my shelf. Though I often get eager to read such books very much, but I soon get tired of them reading the first five or six pages. My lack of touch to the nature may cause that. This is one of my worst habits, and must be corrected.

The books of essays or lectures are at first not so attractive, but I sometimes buy such books without great interest. And often they are very interesting to read. This year I've read two of this kind. One is the essays about Manyo-Shu, and the other is a collection of the lectures of Prof. Kojiro Yoshikawa, authority of the study of Chinese civilization and literature. This was more impressive than that. As a whole, such books are apt not to be liked because of their technicality, but a man interested in the sphere of the books could read them smoothly without falling into sleep.

Why should we read the books of literature? This is a very difficult question and is usually kept at a distance. Prof. Yoshikawa gives us in the book a certain solution of the question. He says we are able to meet various, particular state of mind of many characters by reading literature such as novels, and poetry. And if we could understand it, we would be more comprehensible of many particular matters as murder, suicide, love, marriage, and so on.

This is a very interesting solution, I think. And the question would have other ones. Anyway, I'll read as many books as I can. A certain superior of mine taught me that one can read at most only six hundred books through his life except diligent scholars and critics of books. I'd like to be one of the exceptions.

3. 指導の過程

(未完)